

CRITICA SACRA;

OR, A

SHORT INTRODUCTION

TO

HEBREW CRITICISM.

Sanctos ausus recludere fontes. VIRG.

Spiritualibus spiritualia comparans. VULG.



L O N D O N:

Printed by W. BOWYER and J. NICHOLS.

MDCCLXXIV.



P R E F A C E.

If the *Hebraical Reader* will give himself the trouble to observe and pursue these short Directions, he will find his pains in a little time sufficiently and amply rewarded. For he will be led hereby to discover and to correct many Errors in the Hebrew Text, which no other method of proceeding can so effectually enable him to perform. Nor is the benefit of the *English Reader* left wholly unregarded. If he compares the parallel passages together, great light will break in upon him; and what might appear obscure in a

single view, will often become, when read in conjunction with its correspondent article, clear and perspicuous.





S E C T I O N I.

T may now be assumed as an allowed Maxim — That the *Hebrew* Scriptures have not reached us in that pure and perfect state, in which they were originally written — That they have undergone indeed many great and grievous Corruptions, occasioned by the ignorance or negligence of Transcribers.

Since then it is acknowledged, that Errours and Mistakes of various kinds have thus crept into the present Text, the grand question is — By what *means* are these Corruptions to be now discovered, removed, and rectified? In answer to which it may justly be alledged, that we are providentially supplied with *various means*, which eminently contribute to this purpose.

But

But of all these means I shall at present insist only on *one*; which, though the most *obvious*, and most *determinate* of all others, has yet been somehow strangely overlooked; or at least applied in a very imperfect manner.

Now that peculiar method, which I would here be understood chiefly to recommend, as well for the *discovery*, as the *correction* of Errors, is—to compare together, in the *Hebrew* Text, the several correspondent passages of Scripture;—noting their differences;—and then adopting those particular readings, which best agree with the tenour of the context, and the rules of grammar. For the *Hebrew* is a very simple, and a very *grammatical* language: the anomalous words, observable therein, being, I think, for the most part, nothing else but the errors of transcribers*.

* How many words, *anomalous* in the *Hebrew Pentateuch*, are right and *grammatical* in the *Samaritan*! See Gen. xxiv. 14, 16, 28, 55, 57; xxxiv. 3, 12, &c. where the false *Hebrew* חַנְעָר is, universally in the *Samaritan*, as it ought to be, חַנְעָרָה. So Gen. xlvi. 20, where the *Hebrew* has שְׁמֹנֶה, the *Samaritan* reads truly שְׁמִינִי. Thus again, Numb. xi. 15, where the *Hebrew* reads פְּנֵי, feminine, with a *masculine* participle, the *Samaritan* has אֲרֵנָא, as the Rules of Grammar, and the sense of the Context, require. See also Deut. v. 27. But of such instances there is no end. Nevertheless, *this* language, as every *other*, has, it must be owned, its peculiar Idioms.—And therefore every deviation from the common Rules must not be looked upon as *Faults*. But the *Idioms* are easily discoverable.

The *correspondent* or *parallel* passages of Scripture will be found, on examination, far more numerous, ample, and various, than most Readers could, at first, conceive. These *double* or *repeated* passages may justly be looked upon as *different Copies* of the same *Original*—Copies of undoubted antiquity; and of venerable authority: to the value, credit, and importance of which, no objections can be rationally offered.

If these *Copies* then, or, to speak more properly, these *parallel places* were carefully consulted, and compared together, the judicious Reader might easily collect such an ample store of *Hebrew Criticisms*, as would not only do honour to his parts and learning; but also prove of infinite service to the cause of Religion, by correcting the Errours, and supplying the Defects, of the present Text—making one part of it subservient to the rectification and improvement of another. And the improvements thus made must necessarily appear the more satisfactory, as they were made by the light which *Scripture* affords, and stand confirmed by *Scripture-authority*.

Now as these *parallel* or *similar* passages are of different sorts; and lie dispersed far and wide from each other; it may be of use to class them under proper Heads; and then subjoin the several *particulars*, under those *Heads*, in one united view before the Reader.—This will contribute not a little to the *Author's ease*, whilst it serves to expedite the *Reader's researches*.

The CLASSES to which the *parallel* or *correspondent* passages of Scripture may be reduced, are these:

1°. *Genealogical Registers, Muster-Rolls, &c.* doubly inserted.

2°. *Historical Narrations* repeated,

3°. *Sentiments, Messages, &c.* twice recited.

4°. *Quotations* made by one Prophet from another.

5°. *Quotations or Repetitions* borrowed by the same Prophet from himself.

Of these in their order. And first of *Genealogical Registers, &c.*

S E C T I O N II.

Genealogical Registers are almost coeval with mankind; and made, in primitive times, the principal part of their history. The distinction of the two *Lines* in the antediluvian state rendered them of great importance. From the old world *Noah* conveyed them to his posterity in the new: And, by the division he made of the earth, laid his sons under a kind of necessity to register their descendants in the same manner.

After the ratification of the *Abrahamic* Covenant, these Registers became, whether considered in a religious or civil light, of still greater importance to the *Jews*; that is, to the sons of *Jacob*. In a *religious* view,

view, they were proofs (conjointly with other circumstances) of the accomplishment of the prophecies, promises, and threatenings, relating to the different tribes. And, in a *civil* light, they were their *Title-Deeds* to their several Rights, Inheritances, and Possessions. Hence then we may conclude, that the Jews were no less exact in drawing them up, than they were careful in preserving them *. And preserve them, we know, they did, even through the confusions of the *Babylonish* Captivity—as plainly appears from the express mention that is made of them by *Nebemiah*, ch. vii. 5.

Under this HEAD the Reader may compare

1. Gen. v. 3—32. with 1 Chron. i. 1—4.
2. Gen. x. 2—4. . . . 1 Chron. i. 5—7.
3. Gen. x. 6—8, 13—18. 1 Chron. i. 8—16.
4. Gen. x. 22—29. . . . 1 Chron. i. 17—23.
5. Gen. xi. 10—26. . . . 1 Chron. i. 24—27.
6. Gen. xxv. 2—4. . . . 1 Chron. i. 32, 33.
7. Gen. xxv. 13—16. . . . 1 Chron. i. 29—31.
8. Gen. xxxvi. 10—14. . . . 1 Chron. i. 35—37.
9. Gen. xxxvi. 20—28. . . . 1 Chron. i. 38—42.
10. Gen. xxxvi. 31—39. . . . 1 Chron. i. 43—50.
11. Gen. xxxvi. 40—43. . . . 1 Chron. i. 51—54.

* See 1 Chron. ix. 1. And yet it must be confessed, there are great and amazing differences between them, as they now occur in different parts of Scripture. This article deserves serious attention.

This series the Critic may extend at pleasure, by the help of those References which are placed in the margin of our *English* Bibles.—I shall only subjoin

12. 2 Sam. xxiii. 8—39. . . 1 Chron. xi. 10—47.

13. Ezra, ii. 1—70. . . . Nehem. vii. 6—73.

It lies not within my System to note the *Variations*, that occur in these passages; or to make *Remarks* upon them. That work I leave and recommend to those, who are happily endowed with more leisure, and disposed to try their skill this way.

If, when they come to make the trial, they should find themselves greatly surprized at the frequent *mistakes*; which appear in the PROPER NAMES*; they will, I believe, be no less pleased at being able to account for their Rise and Production. The misapprehension of *similar* Letters was certainly the cause of many Errors: other circumstances will account for more. But there is one circumstance (I

* See a remarkable Difference in the *Names* and *Number* of David's sons, as recorded in

1 Chron. iii. 1—4. and 2 Sam. iii. 2—5

1 Chron. iii. 5—8. } and 2 Sam. v. 14—16.
..... xiv. 4—7. }

Compare also, with the like view of discovering the Differences of the Names of *Places*,

Josh. xxi. 1—39. and 1 Chron. vi. 54—81.

Other Instances (for they are almost endless) the attentive Reader will easily collect; especially from the *Journeys* of the *Israelites* in the wilderness.

mean

mean that of the Transcriber's casting his eye, when the *same* word occurred *twice* in a short compass, on the *wrong* place) that has unhappily produced more grievous Errors than all the rest put together—causing, if the wrong word stood *first*, a needless *repetition* of what followed it; and if *last*, an injurious *omission* of the words preceding it. An instance of this latter sort may be seen in N° 4. of the preceding series. In the genealogy of the line of SHEM we read *Genesis* x. 22, 23. וְאֶרְם֙: וּבָנָיו אֶרְם עֹז וְנוּן i.e. “And ARAM: and the children of ARAM; “Uz, &c.” And this was doubtless the reading of the *original* Copy in *Chronicles* *. But some careless Transcriber, fixing his eye on the *last* ARAM instead of the *first*, left out the intermediate words; and thereby confounded the four following grandsons of Shem with his sons—And from *such* a Transcript the present Text was unluckily printed off.

The variations of *the NUMBERS*, which are very remarkable in the Chapters referred to in the last line of the series, must be accounted for on other principles. But what those principles are, that will *fairly* and *completely* account for them, have not, I think, been yet discovered †.

* This is evident, 1^o. from the exact *conformity* between these passages, elsewhere, throughout. And, 2^o. from the *Arabic Version* of this very place in *Chronicles*.

† Dr. KENNICOTT has made great advances towards it in his first Dissertation, p. 96, &c. to which I refer the Reader.

S E C T I O N III.

THE Historical Accounts of the *Jewish* state, drawn up by Prophets or inspired Pen-men, were carefully deposited in the archives of the Kingdom — first in the Tabernacle, and then in the Temple: ready to be produced and recited to the people, when they met together on the days of assembly. This I suppose to have been the case, because I cannot otherwise understand, how their *authenticity* could be well ascertained. But when they appeared in the hand-writing of their several authors, or that of their scribes, the proof of their genuineness stood clear and incontestable. From these *archetypal Copies* were the several Books of *Samuel*, *Kings*, *Chronicles*, &c. successively transcribed:—but with what exactness will easily appear to any person, who gives himself the trouble to examine and collate the following PARALLELS, viz.

1. 1 Sam. xxxi. 1—13. with 1 Chron. x. 1—12,
2. 2 Sam. v. 1—3. . . . 1 Chron. xi. 1—3.
3. 2 Sam. v. 17—25. . . 1 Chron. xiv. 8—16.
4. 2 Sam. vi. 1—11. . . 1 Chron. xiii. 5—14.
5. 2 Sam. vi. 12—16. . . 1 Chron. xv. 25—29.
6. 2 Sam. vi. 17—19. . . 1 Chron. xvi. 1—3.
7. 2 Sam.

7. 2 Sam. vii. 1—29. with 1 Chron. xvii. 1—27.
8. 2 Sam. viii. 1—18. . . 1 Chron. xviii. 1—17.
9. 2 Sam. x. 1—19. . . . 1 Chron. xix. 1—19.
10. 2 Sam. xi. 1. xii. 30, 31. . 1 Chron. xx. 1—3.
11. 2 Sam. xxi. 18—22. . 1 Chron. xx. 4—8.
12. 2 Sam. xxiv. 1—25. . 1 Chron. xxi. 1—27.
13. 1 Kings iii. 5—13. . . 2 Chron. i. 7—12.
14. 1 Kings vi. 1—3. . . . 2 Chron. iii. 1—4.
15. 1 Kings vi. 19—28. . 2 Chron. iii. 8—13.
16. 1 Kings vii. 15—22. . 2 Chron. iii. 15—17.
17. 1 Kings vii. 23—26. . 2 Chron. iv. 2—5.
18. 1 Kings vii. 38—51. . 2 Chron. iv. 6.—v. 1.
19. 1 Kings viii. 1—11. . . 2 Chron. v. 2—14.
20. 1 Kings viii. 12—50. . 2 Chron. vi. 1—39.
21. 1 Kings viii. 62—66. . 2 Chron. vii. 4—10.
22. 1 Kings ix. 1—9. . . 2 Chron. vii. 11—22.
23. 1 Kings ix. 10—23. . 2 Chron. viii. 1—10.
24. 1 Kings ix. 26—28. . . 2 Chron. viii. 17, 18.
25. 1 Kings x. 1—29. . . . 2 Chron. ix. 1—28.
26. 1 Kings xii. 1—19. . . 2 Chron. x. 1—19.
27. 1 Kings xii. 21—24. . 2 Chron. xi. 1—4.
28. 1 Kings xiv. 21, 29—31. 2 Chron. xii. 13—16.
29. 1 Kings xv. 1, 2, 7, 8. . 2 Chron. xiii. 1, 2, 21, 23.
30. 1 Kings xv. 9—15. . . 2 Chron. xiv. 1—3. 16—18.
31. 1 Kings xv. 16—24. . 2 Chr. xvi. 1--6. 11--14, &c.
32. 1 Kings xxii. 2—35 . 2 Chron. xviii. 1—34.
33. 1 Kings xxii. 41—50. . 2 Chron. xx. 31—37. xxi. 1.
34. 2 Kings viii. 16—24. . 2 Chr. xxi. 5--10. 19, 20, &c.
35. 2 Kings viii. 25—29. . 2 Chron. xxii. 1—6.

36. 2 Kings xi. 1—3. with 2 Chron. xxii. 10—12.
37. 2 Kings xi. 4—20. . . 2 Chron. xxiii. 1—21.
38. 2 Kings xi. 21.—xii. 21. 2 Chron. xxiv. 1—27.
39. 2 Kings xiv. 1—6. . . 2 Chron. xxv. 1—4.
40. 2 Kings xiv. 8—14. } 2 Chron. xxv. 17—28.
17—20. . . . }
41. 2 Kings xiv. 21, 22. } 2 Chr. xxvi. 1—4. 21—23.
xv. 2—7. . . . }
42. 2 Kings xv. 32—38. . . 2 Chron. xxvii. 1—9..
43. 2 Kings xvi. 1—20. . . 2 Chron. xxviii. 1—27,
44. 2 Kings xviii. 1—3. . . 2 Chron. xxix. 1, 2.
45. 2 Kings xviii. 13, 17—37. Isaiah xxxvi. 1—22.
46. 2 Kings xix. 1—37. . . * Isaiah xxxvii. 1—38.
47. 2 Kings xx. 1—11. . . Isaiah xxxviii. 1—8.
48. 2 Kings xx. 12—21. . { Isaiah xxxix. 1—8.
2 Chron. xxxii. 24—33.
49. 2 Kings xxi. 1—9. . . 2 Chron. xxxiii. 1—9.
50. 2 Kings xxi. 17—26. . 2 Chron. xxxiii. 18—25.
51. 2 Kings xxii. 1—20. . 2 Chron. xxxiv. 1—28.
52. 2 Kings xxiii. 1—3. . 2 Chron. xxxiv 29—32.
53. 2 Kings xxiii. 21—23. 2 Chron. xxxv. 1, 17—19.
54. 2 Kings xxiii. 29—30. { 2 Chron. xxxv. 20—24.
and ch. xxxvi. 1.
55. 2 Kings { xxiii. 30—37. } 2 Chron. xxxvi. 2—8.
xxiv. 1—6. }
56. 2 Kings xxiv. 8—17. . 2 Chron. xxxvi. 9, 10.
57. 2 Kings xxiv. 18—20. } Jeremiah lii. 1—34.
xxv. 1—30. . } 2 Chron. xxxvi. 11—21.
58. 2 Chron. xxxvi. 22, 23. Ezra i. 1—3.

* See also 2 Chron. xxxii. 1—21.

Here is an ample field for the learned Critic to expatiate in: and here is likewise matter sufficient to exercise his keenest judgment. And, if he has patience enough to allow judgment its perfect work, he will be possessed in time of a noble Collection of useful, *Biblical Remarks.*

In forming these Remarks, he must by no means look upon all *Variations* as lapses or mistakes of Transcribers. Many of them are only different Expressions of the same things—and probably copied from different Accounts. For several Authors, as appears from the References made to them*, were often employed in writing the History of the *same* Reign. And therefore it is not unlikely, that the Compilers of the Books of *Kings* and *Chronicles* (which Books are evidently Compendiums of larger Accounts) should follow the diction, sometimes of *one*, and sometimes of *another* Copy, that lay before them, as best suited their stile or purpose:—From whence it is easy to account for those *different* phraseologies, which occur in passages otherwise correspondent: Though something, perhaps, should be likewise attributed to the genius of the Compilers themselves; who, while they retained the substance of the History, were at full liberty to vary and change

* 1 Chron. xxix. 29. 2 Chron. ix. 29—xii. 15.

2 Chron. xiii. 22. comp. with 1 Kings xv. 7.

2 Chron. xx. 34. comp. with 1 Kings xxii. 45.

2 Chron. xxvi. 22. comp. with 2 Kings xv. 6.

2 Chron. xxxii. 32.

the mode of expression, according to their own pleasure. And yet, this liberty, it is plain, they used but very sparingly.

For it is further to be observed, that though there were extant *several* Histories of the *same* Reigns; yet ONE of them seems to have been always held in *higher* Estimation than all the *rest*. From these *most approved* accounts of every Reign were the Histories we now have *chiefly* extracted. That the Authors of *Kings* and *Chronicles* copied from the *same* Originals, is evident from the *thread* and *texture* of the narration—from that glaring *uniformity* of *iction*, that runs, in the main, through them. And what deference they paid to those Originals, is manifest from the agreement that subsists between them: neither of them presuming to deviate from the *Text* or *approved* Copy; unless the explanation of certain circumstances required them to take in, here and there, a select part of the *other* Histories, that had been written in the same Reign.

There is one Difference indeed between the Language of *Chronicles* and *Kings*, respecting the ineffable *Name* of God, which is apparently owing to design; and favours not a little of superstition. The Difference I mean is, that the name יהוה in *Kings* is often changed in the correspondent places of *Chronicles* into אלהים. At what time this Superstition of substituting אלהים, &c. for יהוה began to take place among the Jews, I cannot pretend to say. Perhaps

some

some time before the Captivity. After the Captivity it is generally supposed to have grown upon them; and to have induced them to suppress this sacred name more frequently than before. An Hypothesis, which I cannot readily embrace, and for this reason —because I observe the word יְהוָה to occur as often in the books written *after* the Captivity, as in those that were penned *before* it. See particularly, EZRA and MALACHI.

But nevertheless, there is, I must own, one peculiarity in EZRA and NEHEMIAH, which still seems to favour the foregoing Hypothesis. And the peculiarity consists in this—that what other Authors, even those who wrote after the Captivity *, generally stile יהוה, *these* express by בֵּית הַאֱלֹהִים, almost continually throughout their works. Is it a Chaldaic idiom? EZEKIEL often uses אָדָנִי, where we might naturally expect he would have used יהוה,—And EZEKIEL was a Captive in Babylon.

Let me add here, as in a kindred place, another peculiarity, confined to a book nearly of the same date—which is, that the NAME OF GOD is not so much as *once* mentioned through the whole Book of ESTHER, as it stands in the Hebrew. A peculiarity the more striking, the more we consider the Circumstances of the Story.—What conclusion the Reader may draw from it, with respect to that Book, is left to his own

* See HAGGAI ch. i. 2, 14. ZECHARIAH viii. 9. This difference of phraseology between these cotemporary Writers is, I confess, to me somewhat strange.

judgment. And his judgment of it will not, I imagine, be the more favourable, because he sees the supposed defects of the *Hebrew* Text so amply supplied by the insertions made in the *Grecck Version*.

It is the general Opinion of the *Jewish Church*, and adopted by the *Christian*, that the Books of *Kings* and *Chronicles* were composed by the same hand; viz. by *Ezra*. But are not the fore-mentioned Differences, respecting the name of God (supposing them to have subsisted in the first Copies) *plain, internal* proofs of the falsity of this Opinion? Supposing them, I say, to have subsisted so early. But, to speak freely my mind, I strongly suspect, that they are of a much later date; and took their rise from the foolish superstition of comparatively modern Jews. A superstition that seems to have had some effect not only on these later *Historical Books*, but also on the *Psalms*, and even on the *Pentateuch*: for the *Hebrew* has now the word אלהים in several places through the Books of *Moses*, where the *Samaritan Text* reads יהוה.

S E C T I O N IV.

Certain Psalms, Precepts, Sentiments, Messages, &c. are, for their importance and other reasons, often repeated in Scripture. Let it suffice to insert the following Examples:

Exod.

[19]

Exod. xx. 2—17.	.	Deut. v. 6—21.
Levit. xi. 2—19.	.	Deut. xiv. 4—18.
Numb. xxiv. 3, 4.	.	Numb. xxiv. 15, 16.
Numb. xxiv. 9.	.	Gen. xl ix. 9. xxvii. 29.
2 Sam. xxii. 1—51.	.	Psalm xviii. 2—50.
1 Chron. xvi. 8—22.	.	Psalm cv. 1—15. }
1 Chron. xvi. 23—33.	.	Psalm xcvi. 1—13. }*
1 Chron. xvi. 35, 36.	.	Psalm cvi. 47, 48. }
Psalm xiv. 1—7.	.	Psalm liii. 1—6.
Psalm xl. 13—17.	.	Psalm lxx. 1—5.
Psalm lvii. 7—11.	.	Psalm cviii. 1—5.
Psalm lx. 5—12.	.	Psalm cviii. 6—13.
Psalm lxxx. 3, 7, 19.	.	Psalm cvii. 8, 15, 21, 31.
Psalm cxv. 4—8.	.	Psalm cxxxv. 15—18.

Having delivered this Specimen, I shall leave the Reader to enlarge the Catalogue at his leisure. If he takes in the *smaller* Sentences, *Proverbs* will supply him with a *good* stock—and the *Psalms* with a *larger*. Numberless passages, from the former Books of MOSES, are repeated in *Deuteronomy*.

But it is of more importance to observe with respect to the *whole* Pentateuch, that the *Samaritan* is a duplicate of the *Hebrew*; and therefore of excellent use in adjusting the Text. Nevertheless the Reader must be cautioned not to depend too much on the

* This Parallel clearly shews how improperly the Psalms have been disjointed,

Samaritan Text of the *English Polyglott*; for it is very incorrectly printed *.

S E C T I O N V.

IN writing on the *same* or *similar* Subjects, the *same* ideas frequently occurred to *different* Prophets; arising, in all likelihood, from the *same* representation being spiritually impressed on their minds. Hence it is easy to account for that similar train of Thoughts, and those similar turns of Expression, which occur so often in the prophetic Writings. But the Prophets, not only make use of similar Expressions; but also, in some remarkable Predictions, *copy* one another's *Words*—as will evidently appear from an accurate Collation of the following Passages :

- Isaiah ii. 2—4. . . . Micah iv. 1—3.
- Isaiah xv. 5. . . . Jer. xlvi. 5.
- Isaiah xvi. 6, 7, &c. . . Jer. xlvi. 29—31, &c.
- Isaiah xxiv. 17, 18. . . Jer. xlvi. 43, 44.
- Isaiah lli. 7— . . . Nahum i. 15—
- Jer. x. 25. . . . Psalm lxxix. 6, 7.
- Jer. xxvi. 18. . . . Micah iii. 12.
- Jer. xlix. 14—16. . . Obadiah ver. 1—4.
- Jer. xlix. 27. . . . Amos i. 4.

* See The Origin of Printing; in Two Essays; Appendix, N° III. p. 140, &c.

Habak. iii. 18, 19. . . Psalm xviii. 33.

Zephan. ii. 15— . . . Isaiah xlvi. 8—

Some of these Passages, as they are often applied to *different Subjects*, Critics may perhaps look upon rather in the light of *Adaptations*, than in that of real and formal *Quotations*. But whatever light the Reader is pleased to take them in, let me entreat him to collate them carefully: for he will find, by experience, that they are of truly great and important service in *confirming or correcting* the parallel Texts—The passages I have omitted his diligence will supply.

S E C T I O N VI.

IF the Prophets *quoted* from one another, it can be no wonder, surely, that they often *borrowed* from themselves—or, to speak more accurately, that they were impressed with the *same ideas*, and consequently made use of the *same language*, on *different occasions*. All this, in reality, is nothing more than being occasionally consistent with themselves. And every instance of such *Iteration* is a proof, that the Book, in which they are contained, is the *genuine* work of the same hand.

Whether *all* these Repetitions were purposely made by the respective Authors themselves; or, whether

some of them might not be unwarily inserted in two different places by the Collectors of the prophetic Writings, is a Question that deserves to be seriously considered. The fact, however, is certain; as will readily appear from the Collation of the following Texts:

Isaiah

- | | | |
|---------------------|---------------------|-----------|
| Ch. v. 25. | Ch. ix. 12, 17, 21. | Ch. x. 4, |
| Ch. xi. 6, 7. . . . | Ch. lxv. 25, | |
| Ch. xviii. 2. . . . | Ch. xviii. 7. | |
| Ch. xxxv. 10. . . . | Ch. li. 11, | |

Jeremiah

- | | |
|-------------------------|--------------------------------|
| Ch. ii. 28. . . . | Ch. xi. 13. |
| Ch. vii. 30, 31. . . . | Ch. xxxii. 34, 35. |
| Ch. vii. 33. . . . | Ch. xvi. 4. xix. 7. xxxiv. 20. |
| Ch. vii. 34. . . . | Ch. xvi. 9. xxv. 10. |
| Ch. xv. 2. . . . | Ch. xlivi. 11. |
| Ch. xv. 13, 14. . . . | Ch. xvii. 3, 4. |
| Ch. xxi. 9, &c. . . . | Ch. xxxviii. 2, &c. |
| Ch. xxiii. 5, 6. . . . | Ch. xxxiii. 15, 16. |
| Ch. xxiii. 7, 8. . . . | Ch. xvi. 14, 15. |
| Ch. xxix. 5. . . . | Ch. xxix. 28. |
| Ch. xxx. 10, 11. . . . | Ch. xlvi. 27, 28. |
| Ch. xlvi. 40, 41. . . . | Ch. xlix. 22. |
| Ch. xlix. 19—21. . . . | Ch. l. 44—46. |

Ezekiel

Ch. i. 15—21. . . .	Ch. x. 8—17.
Ch. iii. 17—19. . . .	Ch. xxxiii. 7—9.
Ch. xi. 18—20. . . .	Ch. xxxvi. 25—28.
Ch. xviii. 25. . . .	Ch. xviii. 29. xxxiii. 17, 20.

Habakkuk

Ch. ii. 8.	Ch. ii. 17.
--------------------	-------------

Zechariah

Ch. iv. 5.	Ch. iv. 13.
--------------------	-------------

There are many other *short Repetitions* dispersed through the several prophetic Writings, which I have not particularly specified. The Reader, however, would do well to investigate them; and pay a proper attention to them. For though *short*, they are often of great importance in correcting and settling the Text. Of this a curious Instance occurs in Ezek. xviii. ver. 25, compared with ver. 29. And also in Zechar. iv. ver. 5, compared with ver. 13. Many more, would my plan admit of it, might easily be produced: But I leave them to the Reader's diligence.

SECTION VII.

HAVING thus assisted the *Hebraical Reader* in collecting and assorting his materials; it remains now, that I proceed to direct him in the use and application of them.

When he has fixed on any Parallels, let him, first, carefully compare them together, and note down with exactness *every Variation*, that is observable between the Texts. Hereby many Corruptions may be discovered, and the true Readings restored.

But as it often happens that one *Hebrew Text* is not sufficient to correct its Parallel, both of them perhaps being equally faulty, then let him, 2dly, consult the *ancient Versions* with care, and see what assistance *they* may afford. For, as they were made from *ancient Copies*, they often lead to truer Readings than those inserted in the *printed Text*.

If these methods fail, let him, 3dly, use his judgment; applying to the Text the Rules of *Grammar*; and trying its sense by *similar Phraseologies*—not forgetting, that it may have been obscured by *Glosses* taken from the margin.

If the Text remains still embarrassed, then let him, lastly, consider—That the *Words* may have been *transposed*,

transposed, or improperly divided — That Letters may have been added, omitted, misplaced, or altered, &c. and accordingly endeavour to rectify the whole upon *that* Consideration.

And that he may be the better prepared for this difficult branch of Criticism, let me earnestly entreat him, to remark, and note down in a separate Book, all the *Additions, Mutations, Transpositions, &c.* of WORDS, and LETTERS, which he observes in collating the several Passages, according to the Scheme hereunto annexed — by casting his eye on which, he may be led to rectify an Error, that might otherwise puzzle him, and give him trouble.

The *various Readings* that may be collected (not to speak of the *Errors* that may be rectified) in this way, are full as *numerous* as they are *important*. And though, hitherto, they have been able to engage but little attention; yet I hope the time is coming on, when, for the *credit of Learning, the support of Truth, and the perfection of the Hebrew Scriptures,* some candid and ingenious Critic will take the pains to collect them together, and lay them before the public. In what *form* the Collation is to appear must be left to his own Judgment. That which Dr. KENNICOTT has exhibited in his first Dissertation, p. 19—247, is an exceeding good one; and, in some cases, well worthy of imitation. But, if it should be thought too *prolix* for the mere purpose of *collating*, I will venture to propose a more *contracted* Scheme, exemplified in the following SPECIMEN:

2 KINGS xxiv. 18, &c. and JEREMIAH iii. 1, &c.
compared according to the *English Polyglott.*

2 KINGS xxiv.

JEREMIAH iii.

VARIOUS READINGS.

Ver. 20.	וּבְיֹודָה . 3. ^{שׁ}	וּבְיֹודָה . 3. ^{שׁ}
	הַשְׁלִיכו	הַשְׁלִיכו
	אֶתְם	אֶתְם
xxv. 1.	בְשִׁנָּה . 4.	בְשִׁנָּה . 4.
	הַתְשִׁיעִית	הַתְשִׁיעִית
	נִבְכְּדָנָאָצָר	נִבְכְּדָרָאָצָר
	וַיְחַזֵּן	וַיְחַזֵּן
3. wanting.		בְּחָדֵשׁ הַרְבִּיעִי . 6.
4. wanting.		יִבְרָחוּ וַיֵּצְאוּ מִהָּעִיר . 7.
	הַלִּילָה	לִילָה
	וַיָּלֹךְ	וַיָּלֹךְ
5.	אַחֲרֵי	אַחֲרֵי . 8.
	וַיִּשְׁגַּן	וַיִּשְׁגַּן
	אֶת־צְדָקֵיהוּ	אֶת־צְדָקֵיהוּ
	בְּעֶרֶבֶת	בְּעֶרֶבֶת
6. wanting.		בָּאָרֶץ חַמֶּת . 9.
	וַיַּרְבְּרוּ	וַיְדַבֵּר
	נִשְׁפְּט	נִשְׁפְּטִים
7.	וְשָׁחַטְוּ	וְשָׁחַטְמָלְךָ בָּבֶל . 10.
wanting		אָסָט אֶת־כָּל־שְׂרֵי־יֹודָה }
wanting		שָׁחַט בְּרַבְלָתָה .
	בָּבֶל	מֶלֶךְ בָּבֶל . 11.
wanting *		וַיָּתְנַחֵן בְּבָבָל הַפְּקֻדָּתָה עַד }
		יֹם מוֹתוֹ .
8.	(In septima.) בְּשַׁבָּעָה . 12.	(In decima.) בְּעַשֶּׂר . 12.

* And yet this sentence stood in the Copy from which the Arabic Version was made. *Vid m. l. co.*

VARIOUS READINGS.

גָּבוֹעַ כְּדִירָא צָרָ. 8.	גָּבוֹעַ כְּדִירָא צָרָ. 8.
עַמְּדָה לְפָנֵי	עַמְּדָה לְפָנֵי
בִּירוּשָׁלָם	בִּירוּשָׁלָם
הַגְּדוֹלָה. 9.	הַגְּדוֹלָה. 9.
כָּל חֻמָּת. 10.	כָּל חֻמָּת. 10.
אֲשֶׁר רַבִּי	אֲשֶׁר אֲתָּה רַבִּי
* וּמְדָלוֹת הַעֲסָקָה. 11.	* וּמְדָלוֹת הַעֲסָקָה. 11.
אֶל מֶלֶךְ	אֶל מֶלֶךְ
הַאמְנוֹן	הַאמְנוֹן
וּמְדָלָת. 12.	וּמְדָלָת. 12.
wanting	בְּבוֹזָרָהָן
בֵּית. 13.	לְבִית. 13.
אֲתָּה כָּל נְחַשְּׁתָם	אֲתָּה כָּל נְחַשְּׁתָם
וְאֲתָּה הַמּוֹרָקָה. 14.	וְאֲתָּה הַמּוֹרָקָה. 14.
בָּם	בָּם
wanting	וְאֲתָּה הַסְּפִים. 15.
wanting	וְאֲתָּה הַסְּפִים. 15.
wanting	וְאֲתָּה הַסִּירּוֹת וְאֲתָּה הַמְּנֻרוֹת וְאֲתָּה הַכְּפֹות
wanting	וְאֲתָּה הַמְּנֻקִּיות וְהַבְּקָר שְׁנֵים-עֶשֶׂר. 16.
wanting	נְחַשְּׁת אֲשֶׁר תַּחַת
וְהַמְּבָנוֹת	הַמְּבָנוֹת
wanting	הַמֶּלֶךְ
לְנְחַשְּׁת	לְנְחַשְּׁתָם
wanting	וְהַעֲמֹדִים. 17.
קוֹמָת	קוֹמָה
הַעֲמֹד	הַעֲמֹד
wanting	וְהַוט שְׁתִים-עֶשֶׂר
wanting	אַמְּה יַסְבִּנוּ ; וְעַבְיוֹן
	אַרְבָּע אַצְבָּעוֹת נְבוּבָה
	וְכָתוֹת. 18.

* How these words came to be wrongly inserted here, is evident to any one who consults the beginning of the next verse.

VARIOUS READINGS.

הכותרת. 17. *	שׁ.	הכותרת. 22. *	האחת.
wanting . . . . .	.	wanting	(quinq <small>ue</small>)
שלש (trium) . . . . .	.	אמות	.
אהם . . . . .	.	ורמוניים	.
ורמוניים . . . . .	.	על-הכותרת	.
על-הכותרת . . . . .	.	wanting.	.
על-השבכה . . . . .	.	ורמוניים	.
wanting . . . . .	.	ויהיו חרכנימט תשעים. 23.	.
wanting . . . . .	.	ושחה רוחה: כל-	.
צפניה. 18. *	צפניה. 24.	הרמוניים מאה על-	.
משנה . . . . .	.	השבכה סביב.	.
הוא. 19. *	הוא. 25.	צפניה	.
ווחמשה (Et quinque)	.	המשנה	.
המספר	.	הוּא	.
בעיר . . . . .	.	ושבעה (Et septem)	.
אותם. 20.	אותם. 26.	ספר	.
אותם . . . . .	.	בתוך העיר	.
על . . . . .	.	אותם	.
ויר. 21.	ויר. 27.	אותם	.
אותם . . . . .	.	וישתט	.
* ימיთם . . . . .	.	יהויכין. 31.	.
יהויכין. 27. *	ויחמשה (Et quinta.)	מלךתו	.
ושבעה (Et septima)	.	ויצא ארנו	.
מלךו . . . . .	.	
wanting . . . . .	.	

* What follows here in *Kings* from the beginning of the 22^d to the end of the 26th verse, is not to be found in the lii^d chap. of *Jeremiah*; and therefore is not collated — though it easily might be with *Jer.* xl. 5, 7—9, and xli. 1, 2;

VARIOUS READINGS.

כֹּלֶא	הַכְלִיא
מֵעַל כִּסֵּא הַמֶּלֶכִים .	מֵעַל לְכָסָא מֶלֶכִים .
תְּמִיד לְפָנָיו .	לְפָנָיו תְּמִיד .
חַיּוֹן	חַיּוֹן
מֶלֶךְ	מֶלֶךְ-בָּבֶל .
wanting. . . .	עַד יוֹם מְוֹתוֹ .
חַיּוֹן	חַיּוֹן

If the Reader should discover any *Omissions* or *Errors* in this Collation, let them stand as *Proofs* to him, how difficult it is for a single person to collate with accuracy by himself.



A P P E N D I X.

A SCHEME of

WORDS	added. Gen. &c.
	omitted. Exod. &c.
	transposed. Deut. &c.
	improperly divided—Isa. &c.
LETTERS	added, in the Word—
	omitted, in the Word—
	transposed, in the Word—
	changed into
LETTERS	added
	omitted
	transposed
	changed into

And so on through the rest of the *Alphabet*.

Such a Scheme may easily be filled up, as the Reader goes along: and it is scarce possible to conceive of what great use it will prove to him.



Just published, Price Three Shillings, sewed,
The ORIGIN of PRINTING; in Two ESSAYS:
I. The Substance of Dr. MIDDLETON's Dissertation.
II. Mr. MEERMAN's Account of the first Invention of the Art:
With an Appendix on the first-printed Greek and Hebrew Books.
Printed for W. BOWYER and J. NICHOLS.

Of whom may be also had,

1. CAMDEN's Britannia, a new and elegant Edition, with
Additions and Improvements from a corrected Copy of
Bishop Gibson's, 2 vols. Folio, price Four Guineas, bound.
2. The Connexion of the Roman, Saxon, and English Coins,
deducing the Antiquities, Customs, and Manners of each People to
modern Times, particularly the Origin of Feudal Tenures and of
Parliaments; illustrated throughout with Critical and Historical Re-
marks on various Authors, both Sacred and Profane. By the late
William Clarke, A.M. Chancellor of the Church of Chichester, Re-
sidentiary of it, and Vicar of Airport, Hants. 4to. 1l. 1s. sewed.
3. Pegge's Essay on the Coins of Cunobelin, 4to. 5s. sewed.
4. Observations on the ancient Statutes, by the Hon. Daines Bar-
rington, 4to.
5. Bates's Critica Hebræa, or Hebrew and English Lexicon, 4to.
6. Edwards's Paraphrase on the Epistle to the Romans, 4to.
7. Natural Right of Mankind to debate concerning Religion, 4to.
8. P. P. Statii Silvarum Libri Quinque; ex vetustis Exemplaribus
recensuit et Notas atque Emendationes adjecit Jer. Marklandus, Coll.
S'ti Petri Cantabrig. Socius.
9. Euripidis Dramata Iphigenia in Aulide: et, Iphigenia in Tauris.
ad Codd. MSS. recensuit, & Notulas adjecit, Jer. Marklandus, 8vo.
10. Markland's Remarks on the Letters of Cicero to Brutus, etc. 8vo.
11. Marklandi Epistola Critica ad F. Hare, S. T. P. 8vo.
12. M. Tullii Ciceronis ad Q. Fratrem Dialogi Tres de Oratore.
Ex MSS. emendavit, Notisque illustravit, Z. Pearce, Decanus Win-
toniensis, nunc verò Episcopus Roffensis, 8vo.
13. Conjectures on the New Testament, collected from various
Authors, as well in regard to Words as Pointing, with the Reasons
on which both are founded. Price 5s. sewed.
14. Dr. Wotton's Method of studying Divinity, 8vo. Price 6d.
15. ————— Dissertation concerning the Confusion of Lan-
guages at Babel, 8vo.
16. Swift's Works, and Literary Correspondence, complete, 22 vols.
large 8vo. Price 5l. 10s. sewed.
17. The same, 24 vols. small 8vo. Price 3l. 12s. sewed.
18. The same, 21 vols. Pocket Size.
19. Swift's Directions to Servants, small 8vo. Price 1s.
20. Appendix to Vol. XIV. of Swift's Works, small 8vo. Price 6d.
21. Whiston's Josephus, 4 vols. 8vo.
22. Clarke's Sermons, 8 vols. 8vo..
23. ————— Paraphrase on the Four Evangelists, 2 vols. 8vo.
24. Saunderson's Elements of Algebra, 8vo.
25. Anfon's Voyage round the World, 4to. 8vo. and 12mo.

26. SELECT DISCOURSES: I. Of the Correspondence of the Hebrew Months with the Julian; from the Latin of Professor Michaelis. II. Of the Sabbatical Year; from the same. III. Of the Years of Jubilee; from an Anonymous Writer, in Masson's *Histoire Critique de la République des Lettres*, Vol. V. Art. ii. p. 60, &c.

27. Thomson's Works, *complete*, 4 vols. 12mo.

* * * *The SEASONS may be had separately.*

28. Young's Works, 5 vols. 12mo.

29. —— Centaur not fabulous, 8vo. and 12mo.

30. Memoirs of Madame de Maintenon, 5 vols. 12mo.

31. Salmon's Gazetteer, *a corrected Edition*, 12mo.

32. Somerville's Chace, and Hobbinol; *fine Cuts*; *small 8vo.*

33. Schrevelii Lexicon Manuale Græco-Latinum & Latino-Græc. 7 vols.

34. Remarks on the Free Inquiry into the Nature and Origin of Evil, *small 8vo.*

35. The History of the Israelites. Translated from the French of Abbé Fleury, by Farnsworth, 8vo.

36. Siris, by the Bp. of Cloyne, 8vo.

37. Prior's Effects of Tar Water, 8vo.

38. Tunstall's Answer to Middleton, 8vo.

39. Elements of the History of ENGLAND, from the Invasion of the Romans, to the Reign of George the Second. Translated from the French of Abbé Milot, Royal Professor of History in the University of Parma, and Member of the Academies of Lyons and Nancy. By Mrs. BROOKE, Author of *Julia Mandeville*, *Emily Montague*, &c. *The second Edition*, 4 vols. 12mo. Price 10s. *sewed*; 12s. *bound*.

40. A Vindication of the Histories of the Old and New Testament. in Three Parts. In a Series of Letters to a young Nobleman. To which is prefixed, an Essay on Spirit, wherein the Doctrine of the Trinity is considered, by Dr. Robert Clayton, late Bishop of Clogher, F. R. S. and Fellow of the Society of Antiquaries, 8vo. 5s.

* * * *Either of the Three Parts, or the Essay on Spirit, may be had separately.*

41. A Defence of the Epiphany on Spirit, with Remarks on the several pretended Answers; and which may serve as an Antidote against all that shall ever appear against it. Price 1s.

42. Letters between the Bishop of Clogher and Mr. William Penn, concerning Baptism. Price 1s.

43. A Journal from Grand Cairo to Mount Sinai, and back again. Translated from a Manuscript, written by the Prefetto of Egypt, in Company with some Missionaries *De propaganda fide* at Grand Cairo. To which are added, Remarks on the Origin of Hieroglyphics, and the Mythology of the ancient Heathens. Dedicated to the Society of Antiquaries, London. *Second Edition*, 8vo. Price 2s 6d.

44. The Bishop of Clogher's Thoughts on Self-love, Innate Ideas, Free-will, Taste, Sentiments, Liberty and Necessity, &c. occasioned by reading Mr. Hume's Works; and the short Treatise, written in French by Lord Bolingbroke, on Compassion. Price 1s.

45. The Bishop of Clogher's Speech, made in the House of Lords, in Ireland; for omitting the Nicene and Athanasian Creeds out of the Liturgy, &c. Feb. 2, 1766. Price 6d.